

I. J. R. L.

# LIFE AND LIGHT FOR WOMAN.



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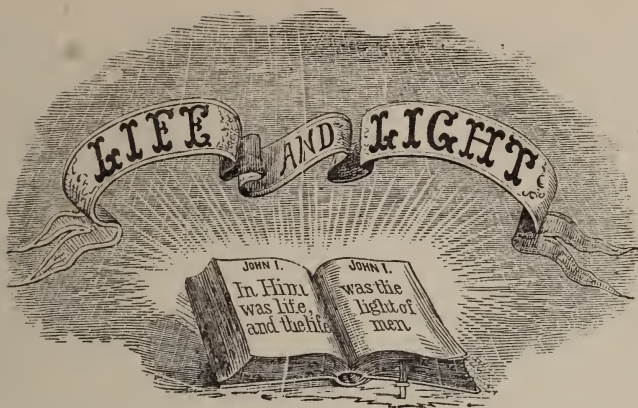
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## FOR WOMAN.

VOL. XVI.

JULY, 1886.

No. 7.

### REPORT OF WORK IN THE CEYLON MISSION.

FROM THE MISSES LEITCH.

FOR a little more than a year our home has been with Rev. and Mrs. W. W. Howland, at Oodooville, and the year has been a very pleasant and encouraging one. Within the last fourteen months sixty have joined the Oodooville Church on profession of faith,—thirty from the villages and thirty from the boarding-school.

It was an interesting sight to see young girls with bright, earnest faces, young men in the promise of manhood, fathers and mothers with their little children in their arms or clinging to their garments, old men and women, feeble and bowed with age, one leaning on his staff, all standing up together, the rich and the poor, the vellali, the kovia, and the pariah, and together, before all the great congregation, confessing their faith in Jesus, the Saviour of the world, their one Lord.

At present the list of inquirers numbers one hundred and thirty names. A copy is given to each of the leading church-members, with the request that they will pray for and encourage these individuals. Two meetings for these inquirers, the one for women, the other for men, are regularly held every Sunday immediately after the morning service.

Sabbath afternoons, after the Sunday-school teachers' meeting,

the Christian men go out in companies and teach six village Sunday-schools. They are accompanied by about twenty boys, who can assist by singing. The Christian women are divided into seven companies, and go out on Sabbath afternoons to hold meetings in heathen homes. These meetings are arranged for weekly by the leader of each company, and the notice is read Sabbath mornings at the close of church service, that each Christian woman may know where to go. Our little girls who can sing will also go with these women, to aid in the singing. In this way we try to train up our boys and girls with a view to their being Christian workers in the future; and we believe that after our Christians are well fed in the morning, the best way to keep them from becoming spiritual dyspeptics is to give them plenty of work to do in the afternoon.

The Station School has been well attended during the year, averaging about two hundred and fifty. On the Christmas occasion about five hundred children were present, and each received a colored paper bag of fruits, sweets, and biscuits. The children on the roll of honor received new Tamil Testaments, and it has been a constant pleasure to us to see them bring these always to church and Sabbath-school and Friday prayer-meetings and to the Young People's Society of Christian Endeavor. I presented each with a bit of pencil, which is tied to the Testament with a string, and they always mark the text of the Sabbath-school lessons and the verse which each has learned to recite at the children's meeting. Thus their Testaments are becoming known and precious to them, and it is delightful to see how quickly their little fingers can often turn to a text when it is called for.

The ten Bible-women under our charge have carried on their work as usual, and the results have been encouraging. They have taught Scripture lessons to one hundred and thirty-six women and grown up girls in their homes, and to seventy-five young girls in the village schools; altogether, four hundred and eleven have been under their care the past year. Of these, eleven have joined the church during the year as a result, under God's blessing, of their labors. There are a good many others among whom they are teaching who, prevented from publicly professing Christ, still give evidence that they love him in their hearts. They report forty-four inquirers and seventeen candidates for church-membership among those whom they regularly visit. They have sold fifty Bible portions, eighty-eight religious and thirty-three school books, and have distributed gratuitously forty Bible portions, forty religious books, and one hundred and eighty-eight religious tracts. They have held four hundred and eighty meetings in the



villages in the homes of heathen women. The average attendance of girls and women at such meetings has been about twelve; the average number of miles walked by each woman per week, thirteen; and average number of hours per day spent by each, five. The work is laborious and very trying to the health, and they often suffer through exposure to the hot sun. They receive very small salaries, scarcely enough to feed and clothe them. They have great opportunities for doing good, and I have been glad to see the earnest, self-denying spirit which they have manifested. They need the prayers of their supporters and of the Christian women of America. . . .

The day after the graduating exercises of the boarding-school I took a trip to islands lying southwest of Jaffna. We visited and held meetings at three of these islands, but spent most of our time on the island of Delft. This, on account of the meeting of different currents within a mile or two of the shore, is quite difficult of access; and although sometimes visited by missionary gentlemen, it has never before, within the knowledge of any one living there, so I was told, been visited by any white lady. The people, therefore, seemed surprised and delighted at seeing me. I took with me our tent, folding organ, violin, cymbals, and five singing children, a native pastor, a catechist, a Bible-woman, and two young men,—one a student in Dr. Hastings' Theological class and one a teacher in the Tillipally Training-School,—also our stereopticon and Bible pictures.

On the evening of our arrival we had a meeting of perhaps one hundred and fifty men, women, and children. We showed our magic-lantern pictures: first the birth of Christ, explaining about the coming of Christ and our need of a Saviour; then the beautiful pictures of Christ blessing little children, raising the dead, giving sight to the blind, the sermon on the mount, the returning prodigal, and others. All listened with attention and great interest. After this we held meetings each morning and evening, and visited the people in their homes during the day,—but not in the middle of the day, as the sun was then too hot to permit of our going out: at that time, however, the people, at our request, visited us.

This island contains about two thousand people. The most of the lower castes have become Roman Catholics, but all the others are Sivites. There is a good school here supported by the Jaffna Native Evangelical Society, with an attendance of about fifty children, taught by a Christian teacher. There are as yet no other Christians on the island except a young man, Canapady Pillay, belonging to one of the highest families. He was converted while

studying under this teacher. He is now studying at the English school at Manepy, and we hope, when he shall have finished his studies, he will go back as a catechist to work on the island. His grandfather is the most influential man in the place, and is now engaged in building an expensive heathen temple. I passed it in company with Canapady Pillay as we were calling people to a meeting, and as we looked at it he brushed the tears from his eyes and said, "I wish my grandfather would become a Christian." It is said that if this man should become a Christian, very likely all the people of the island would follow his example.

It has been a great joy to us to know the firmness with which this young man has adhered to Christianity, refusing in any way to participate in any heathen rites or ceremonies. The grandfather said to me: "Take the boy; he belongs to you; he has given up his religion." The boy's mother and her four sisters, all respectable women, and much adorned with jewelry, came to see me. They told me the boy said I was his mother, and that I was kind to him, and so they wanted to see me. I told them that if I was the boy's mother, then it followed that they were my sisters. They seized the idea with apparent delight, and, putting their arms around me, covered my hands with the kisses in the native manner. I told them that if I was their sister they must become Christians. They have consented to let Canapady Pillay's sister and cousin join our boarding-school next year. His sister is a beautiful girl, and has as sweet a smile as I have almost ever seen on any face. We also took with us on our return to Jaffna a cousin of this Canapady Pillay to join the Tillipally Training-School.

I think our meetings were greatly blessed. Of those who attended, eleven expressed a wish to be baptized, and to be known henceforth as Christians. We formed them into an inquirers' class, and asked them to go regularly every Sabbath morning to the teacher's house to be instructed. One of the inquirers, when I asked why he believed in Christ, answered, "I have heard of our gods fighting many battles and doing great wonders, but I never heard of their loving us, and dying to save us." These high families seem to be all related, and I believe that when they begin to become Christians they will all come together.

The people were very kind and hospitable to us. When we visited a house the first question usually asked us was, "What can we give you?" and immediately they would have a cow, or goat, or buffalo brought to the door and milked, and would give us fresh milk to drink. They drew the milk into a hollow bamboo stick, and we drank it from a folded plantain-leaf.

We enjoyed our stay in the island very much, and the people seemed very sorry to have us leave. Some of the women clung to me and said, "You must stay with us." This I would have dearly liked to do but for my much-loved work in Jaffna. But I thought of my wealthy sisters in more favored lands, some of whom could be spared from their homes, and who are spending their time, perhaps, over music, painting, dress, or such things. While these are all well enough in a certain way, I wish dear friends you could have the supreme joy of having a child or woman with a dark skin, but bright, intellectual face, look up at you with a grateful gaze which says, "You have made known to me my heavenly Father." Could you bring from the piano a strain as sweet as that? Could you draw on a canvas a face that would shine like such a face? A painter once said to me, "My great grief is that my pictures cannot breath or speak, that the heart cannot beat or feel." But you might draw pictures on hearts that feel.

We bade the people farewell, promising to visit them after this once a year, if possible. I should not omit to mention that I was very much pleased with the spirit and earnestness of the native Christians who went with me. I enjoyed seeing the Christlike earnestness with which they worked. Even our little singers, God bless them, sang till their throats were so sore they could sing no more.

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## JAPAN.

### LETTER FROM MISS DAUGHADAY, OF OSAKA.

... We are having a genuine touch of cold weather. The mercury has been as low at night as 25° above zero, and we have had a great deal of high wind. On account of the dampness of the atmosphere it seems really colder than the thermometer indicates. It seems to me that Bayard Taylor was right when he said, "To enjoy a warm country one should visit it in summer; a cold country, in winter." Here, winter always seems to take the people by surprise; they are never prepared for it. We manage to keep comfortable, although our houses are very open, and slightly built; but we are filled with pity for the Japanese, in their cold, cheerless homes, wearing thin cotton garments, and very few of those. The *jinrikisha*-men still run with unclothed limbs, as in summer, and the sound of coughing is constantly to be heard on the streets. This year is one of unusual and widespread destitution, owing to the flood of last summer. We want to give, but do not know where to begin, or what to do. If the Government

would only organize relief societies, we could assist by aiding them. The churches, too, are not doing anything in a systematic way for the sufferers outside of their congregations. They also feel the depressed state of trade; besides, they are collecting money for the Young Men's Christian Association evangelistic work and for schools. Fortunately for the Japanese, their cold weather continues for about two months only. Early March brings mild weather and the plum-blossoms. These hardy blossoms often appear while the snow is on the ground; and as they are the harbingers of spring, the people love them very much. They are mentioned oftener than other flowers in their poems, while *ume* (blossom of the plum) is a favorite name for girls. The name of our school is the Chinese for this flower.

During the past two months we have frequently heard of cases of starvation, many poor creatures having fallen dead in the streets. There is much suffering even among the priests. One recently died in a magistrate's office while in the act of asking for food. The causes for the present condition of affairs among all classes of priests, are the almost entire withdrawal of the large revenue which for many centuries they annually received from the Government, and the great falling off in the offerings of the people, due largely to their poverty, no doubt, but also to some extent to the growing dissatisfaction with the old faiths. The priests are making desperate struggles to retain their hold on the masses. Special services are held, and house-to-house visitation practiced as never before. To satisfy the demands of the pupils in their religious schools, English has been added to the course, and the Bible is read in order to be refuted. Great numbers of the younger priests attend the large religious services held occasionally in theaters; and I read lately a translation from a native paper in which it was stated that nearly all the priests under thirty years of age in some of the largest temples in this part of the empire had declared in favor of Christianity, and in some places are being disciplined for it.

We, as a school, should feel the deepest gratitude to our heavenly Father for protection against fire, flood, and pestilence. Cholera and small-pox have claimed many victims during the past months, some in our immediate neighborhood. One of our Christian women living near us was attacked by cholera. Her relatives knew by the grave looks of three doctors who were in consultation that her case was very critical, so told her she would probably die. She immediately requested that some of her believing friends be sent for to pray with her; so while the physicians occupied one side of the small room, a circle of prayer was formed



about her on the other. The sick woman prayed most earnestly that all fear of death might be removed, and that perfect submission be given her; then, with childlike faith, claimed the promises for her children. She afterward recovered; but how different would have been the conduct of a Buddhist family under similar circumstances. The oldest man of the house would have collected all the sacred articles, and placing them in a pile on the floor would have trampled upon them, at the same time swinging a rosary around and chanting in a loud voice. This would be to frighten away the evil presence. A priest would have been sent for, who, by ringing bells and loud chanting, would have added to the din; and so, probably, by their united efforts, they would have hastened the flight of the departing spirit.

One danger to which our being in the midst of the native city exposes us is fire. At the first alarm I ascend at once to our fire-lookout, to see if we are seriously threatened. This week it was very near. Providentially there was no wind, or we could not have been saved from it. Telling the girls to quietly pack their clothing, we did the same, and prepared things to be removed to a small "go-down" on the grounds. As the fire drew nearer to us we unbarred our gate, and our Christian friends began to throng about us for our protection. Every Japanese carries a lantern to a fire; and when amid all the tumult, and what appeared to be myriad lights, those lanterns marked with red crosses, the Christian's badge, began to come into our compound, we felt safe and happy—or rather safe from thieves, as our red-cross knights loyally stood guard until all the danger was over. We have no man on the place, but with such true friends we need none. After the fire was extinguished, we called all our girls together and held a short thanksgiving service, at two o'clock in the morning. You will rejoice with us when I tell you that four of our girls have just applied for baptism. One is the daughter of a very proud officer, who, until within a short time, has been opposed to Christianity.

Our girls have organized a Home Missionary Society, and are trying in many ways to spread the gospel. They hold meetings for prayer and exhortation at times when the day-scholars can attend, and they have been successful in drawing in quite a number of unchristian day-pupils into the different Sunday-schools. Several of them go every Sunday to the village of which I have written you, and their work among the women and children there is growing to be an important one. Will you not earnestly remember us and our dear girls at the throne of grace, that we may grow in Christlikeness, and that the Master may crown our work with abundant tokens of his approval?

## TURKEY.

## MEETING OF WOMAN'S MISSIONARY SOCIETY IN VAN.

BY MRS. M. W. RAYNOLDS.

THE 16th of January was a very happy day for Protestant women of Van,—the first anniversary of their Mite Society, or of the “Woman’s Good-loving Society of Van.” A year ago we missionary ladies asked the native women to unite with us in giving ten paras (about a cent), or if not able, five paras each week to the Lord’s work. So great are the difficulties connected with our scattered condition, that it was impossible to get together to form a society, but the giving and praying began. Two small boxes with slits in the covers were prepared, and into these the offerings have been dropped. Sixteen women, including ourselves, pledged their weekly offering of ten paras, and any one with small powers of multiplication could tell how much we would collect, provided all were faithful; but even this was beyond the arithmetical knowledge of more than half our number. One had proved utterly false to her pledge; one had decided she could give only one tenth of her earnings; one had left, and gone to a village two days away, where we hope she will succeed in organizing a like society; one other, because of financial trouble in the family and a very restless baby, who takes all the mother’s time so she can earn nothing, had come far short; and two or three others were a good deal behind. Perhaps I was the only one who had any idea of the sum we should realize, and I did not dare to hope for more than eight medjidias (a medjidia is eighty-two cents in gold). To insure a full meeting I invited all to my house, and sent a wagon after ten city sisters; and though I sent the wagon off at 8.30 A. M., with charges everywhere to prepare to reach here at 11, it was 1 P. M. when they arrived.

Our programme was as follows:—

Introductory religious exercises.

Opening of boxes and counting of money.

Prayer—consecrating money to the Lord.

Business—deciding what to do with money, organization of society, etc.

Short Article—“What women of the Bible did to help the Lord’s work.” By Asam, assistant pupil in school.

Prayer—consecrating ourselves to the work.

Doxology.

Dinner.

I noticed that as the women came in, the delinquent ones were

dropping coins of different value into the boxes. It was a surprise to us all when we found nine and a half medjidas in our possession. Then one woman, Marinay, graduate of Harpoot, gave five piasters (a quarter of a medjidia), as a special thank-offering that such a society had been formed in Van, and she privileged to be at its first anniversary. I thought I should then do the women no injury by adding five piasters as a thank-offering.

Were gold not at premium we should have had gold pounds; but a gold pound is worth 107½ piasters (20 piasters in medjidia). However, small money, because of its great scarcity, is at premium, and ours being all in small pieces, only five piasters more were needed to turn our money into gold. This Misses Kimball and Johnson gave, and we proudly rounded out one year with the two gold pounds in our possession (equal to \$8.80 in gold). Then came the discussion as to the disposition to be made of it,—the trouble being rather to decide what not to do with it, so many were the good uses to which it might be applied. One suggestion, which met with universal favor, was to request that the common school of the city have a female teacher, and be turned into a girls' school, to which small, well-behaved boys be admitted, and the funds applied to the support of said school—a small tuition to be charged, and so much of money as was necessary to make up the deficiency to be given by the Board.

Another suggestion was, that the women offer to assume £2 yearly of pastor's salary, and that they request the church to at once take steps to secure a pastor. As the mission had already offered, in view of the importance of the place and fewness of the brethren, to pay three-fourths of pastor's salary, the women's offer of so much help would be a large assistance to them. This last was adopted, with the condition that if no pastor is secured before next September, the money will be otherwise used. I'm not wholly without hope that we may, with God's help, make both projects walk, as the Armenian idiom has it. I'm sure if we can get the pastor we can arrange for the school.

My earnest prayer is, that the Lord will use this success of our women to stir up the men; if they would adopt some such plan of regular giving, and do as well as the women have done, it would end the complaining and financial troubles.

The meeting was a great inspiration to the women. It made them see they could do something, and that they did amount to something. A letter was prepared by one of the women and sent to the church committee. We were able to add but one member to our mission. We shall try for one or two others; but as they are in bondage to their Armenian mother's-in-law, who won't let

them go out of the house more than twice a year, we may not succeed. Our meeting was two full hours in session, and we didn't then get to the adoption of a constitution, though we secured a name. Yesterday I called to see one of our members who is sick, and who was one of the least interested and most behind last year. As I was leaving, she said, "Hanum, don't you want to take my ten paras; it is all ready," and passed it out from under her pillow. I cannot tell you the almost inexpressible delight I feel as I see those little coins going into the boxes; I can only compare it to the gloating of a miser counting gold, only for a better purpose. Let all who pray for us, all who are in any measure interested in Van, and especially those who have prayed for this Society, thank God and take courage.



#### SCRAPS FOR OUR WORK-BASKET.

THE Breton sailors are said to pray as they launch out on the deep, "Keep me, my God, my boat is so small and thy ocean is so wide." One may well offer such a prayer when he attempts to comprehend and set forth in any measure the way of God's providence and the work of his kingdom in the world.

MR. SPURGEON is becoming inoculated with American hyperbole. Chiding the English Baptists for giving but \$350,000 a year for foreign missions, he said, "How long do you think it would take to convert the world at that rate?" He answered, "It would just take an eternity *and a half*."

DOES not the Pauline method teach us that we should have a home and a foreign missionary society separate from each other? "And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hand of fellowship, that we should go unto the heathen, and they unto the circumcision." Gal. ii. 9.—*Ex.*

THE *Christian* of London has the following important case: "A decision has just been given by one of our Bombay judges which is full of interest to the women of India. Near a score of years ago a baby girl was betrothed to a young Hindu lad. The first marriage ceremonies were duly performed. Years came and went. The girl became the maiden, and now has blossomed out into a lovely and high-minded woman of the most refined tastes. She has received a very thorough education. The lad, too, has undergone a metamorphosis. He soon learned that his betrothed was an heiress; therefore he reasoned: 'Why should I study and



work when my wife has plenty of money; I won't do any such thing. I'll live in anticipation, and enjoy myself, finally, on the realization, etc.' Thus he has grown into a dissolute rake and spendthrift. At the proper time he asked for the second marriage ceremony, which, of course, she objected to. He carried his suit into the high court, with the result that I have intimated,—a triumph for the woman. This is a victory for India women worth celebrating. This lady is a visitor often in our home. We hope soon to see her numbered among the devout women who minister unto Him whose ministers we are.'

THERE is a society lately formed in Japan called the "Roman Alphabet Association," and already numbers many thousand persons. The Chinese alphabet, composed of about 40,000 characters, has been discarded, and the Roman alphabet, with some changes, substituted.

As adopted by the Japanese, the alphabet consists of twenty-two letters. The consonants are taken at their English sounds, while the vowels are pronounced with the Italian accent. The laborious study required to become proficient in the Japanese language proves it to be too slow a medium for the acquisition of knowledge for this awakened and progressive people. All classes, but more particularly the wealthy, are exceedingly desirous of learning English. They highly appreciate the presence of so great a number of foreigners who are now engaged in teaching in that country, and they pay liberally for the instruction given.—*Er.*

DAVID LIVINGSTONE said: "I am a missionary, heart and soul. God had only one Son, and he was a missionary."

IN a Chinese village during a time of drought a missionary saw a row of idols put out in the hottest and dustiest part of the road. He inquired the reason, and the natives answered, "We prayed our gods to send us rain, and they won't; so we have put them out to see how they like the heat and dryness." How it is possible for really intelligent men and women to believe in gods who themselves must be treated as willful children or senseless things, is one of the constantly recurring questions of heathenism.

FLORENCE NIGHTINGALE, one of the world's benefactors, early in her Christian life adopted the motto, "Never refuse God anything." In replying to a friend who inquired the secret of her usefulness, she said: "If I could give you information of my life, it would be to show you how a woman of very ordinary ability has been led by God, in strange and unaccustomed paths, to do in his service what he has done in her. If I could tell you all, you would see how God has done all, and I nothing. I have worked hard,

very hard, and I have never refused God anything." Is not this a good motto in missionary work, both at home and abroad?

ZENANA DAY IN THE LUCKNOW EXHIBITION.—One of the signs of the times looking toward the emancipation of the women of India, is the visit of a large number of the secluded inmates of the zenanas to the exhibition of various wares in Canning College at Lucknow. English ladies entered at the front door of the college, while the native ladies entered at the rear, as they alighted from their closed carriages, *palanquins*, *doolies*, and *bailies*. Bengali ladies assisted in caring for the visitors, whose pleasure and excitement were delightful to witness. Lady Dufferin was present, and requested that the native ladies be presented to her.

"As they filed before her," says a Lucknow paper, "each received a gracious salaam, and now and then her ladyship stooped and touched the forehead of a little child as it tripped along in its gay costume by its mother's side. Mohammedan, Hindu, and Bengali ladies, each wearing her own peculiar costume, and all dressed in their gayest colors, passed by; then came the native Christian women. To one interested in the souls of the people the latter class was the most striking. The plain white dress, the neatly arranged chuddar, the absence of tinkling bangles, nose-rings, excess of jewelry, the bright, intelligent faces, the clean white teeth with no pan-stained lips, these all spoke of a change of habits, customs, and heart. As one of the useful and honored Bible-women was being presented, an English lady remarked, 'Oh, there is an ayah!' (serving-maid). While English ladies were thus deceived by the plain dress of the Christian women, on all sides the native ladies, wrapped in costly chuddars, and tinkling with gold and silver ornaments, were gazing astonished as they beheld Lady Dufferin in her plain black costume, and asked in loud whispers, 'What! is the plainly dressed woman, the lady, the viceroy's wife?'

"Lady Dufferin, lending her gracious presence, in her plain dress, smiling on all, her heart filled with sympathy for the millions of India's suffering, unhappy women,—coming near enough to touch them in their need,—is a charming illustration of Christian womanhood, and all earnest Christian women will unite in the prayer already ascending, 'God bless her.'"

# Young People's Department.

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## A HEATHEN FESTIVAL.

BY MISS M. P. ROOT, M.D.

IN order to realize more fully how your heathen sisters live, you should have been with us this morning when we went to Secumdamalai, three miles from Madura, to see a heathen festival. There is a large, rocky hill, and a road around it three or four miles long. At the foot of the mountain are temples, rest-houses, and villages. We—Miss Chandler, Miss Swift, Mr. Jones, and myself—left Madura at six in the morning in a bullock bandy. As the feast began yesterday we met many people coming back to Madura, and many hundreds besides ourselves were on their way to the rock. The roads were bright and pretty; for, as I have told you before, every one here dresses in bright clothes, red, yellow, blue, and green, and wears many pretty jewels. The umbrellas carried by the men also add to the picturesqueness, though close at hand they are quite ugly. We rarely see a black umbrella, but plenty of white, pink, yellow, purple, and green ones, many red ones, and some made up of all these colors. . . . All the rocks were gay and pretty with stationary and moving groups of color.

The roadside sights are so familiar to me now, that doubtless I shall not tell you all you would like to know. One thing that always amazes me is the walking-powers of the babies. Often we see them swung over the father's shoulders or mother's hips, but for the most part they trudge along quite independently. To be sure they are not weighted with much clothing, but the sun beating on their shaved heads and bare bodies is so strong it would kill us if we followed their example.

After passing the Pasumalai Theological Seminary the crowd was so great we had to go slowly, so we had ample time to see the family groups sitting on mats beside their bandies, eating breakfast. You know how they eat, do you not? The food—rice and curry—is in one or two jars, around which they sit. Sometimes they eat from a plantain-leaf, but usually all eat from the jars with their fingers. Often the curry is so hot the skin is burned off the palms of their hands, and they are sore in ridges, as if badly chapped.





A GROUP OF NATIVES NEAR MADURA.





SOME HINDU FAKIRS.

As our bandy-man was carrying knowledge-seeking Americans, or perhaps, more truthfully, as he was carrying "white people" he felt justified in driving straight ahead through what seemed a solid mass of people. The police and self-constituted police opened the way for us, and we passed by the great, greasy iron peacock which guards the temple; by the booths hung with cocoanut and plantain offerings; by the bands of music (?),—right up to the temple itself. There we were surrounded by the holy men, who, with iron censers in hand, were burning some sort of incense. Many of these men are fine looking, but oh, how dirty they are! and what dirty yellow cloths they wear! They wear

strings of sacred beads around the neck and head, and the hair is worn long (sometimes nearly to the knees), and is matted together with the manure of the sacred bullock. Having made our way through these, we turned to the right, and began our slow journey around the rock, going against the tide, as we were out not to "gain merit," but to see how other people gained it.



A DEVIL PRIESTESS.

We had gone but a few steps when we came upon a woman bowing herself to the ground every time she took a step forward, —a continuous act of worship all around the hill. We must have met dozens of such women, some only young girls, going through this performance in the fulfillment of some vow. Most of them were accompanied by friends, who, with hideous music, encouraged them on their way. We had heard of devotees rolling around the rock the three or four miles, and before we had gone many yards we passed one. It was an awful sight, and though during the morning we passed more than a dozen, we could not grow used to it. Just think of rolling through the dust, up hill and down hill, over large stones, ragged stones, pebbles, and burning sand for three miles or more!

The long hair was heavy with dirt, and the body, perspiring in the hot sun, was thick with dust. Once in awhile they stopped for a moment in the middle of the road to rest, and then the din of the horns and drums ceased, and the friends sprinkled them with water and fanned them.

But a harder thing still was to see some young girls who were prostrating themselves all that distance. They could hardly drag themselves up as they lay at full length with arms extended; but they made the circle with their hands, dragged themselves to it, and again lay full length in the road, and so on till the end was reached, unless some of these died on the way. It really seemed to me quite probable that some of the old men and delicate girls might die before they could finish their wearisome task. The whole distance, holy men and beggars sat at the roadside with cloths spread in front of them, and all the people (probably at least one hundred thousand), who passed by on their pilgrimage, threw grains of rice or bits of money into the cloths. The rice and sand together they scraped up to eat,—and went on with their monotonous chant or cry for alms.

We had not gone more than half a mile when we passed a man stretched at full length upon the ground with his head buried, and over it a mound of earth with a fire burning on its summit. I suppose there was some sort of a cage over his nose and mouth, for he was alive, but it was not an exhilarating sight. Beside him stood a woman to beg and keep the fire burning. Some of the blind people and most of the beggars were so hideously painted with red, white, and yellow it was hard to recognize them as men. It was simply indescribable. I find it hard to even picture to myself such ugliness. The women have a startling way of decorating themselves which impressed me a number of times. They blacken the eyes, and put sacred ashes and the god's mark on their foreheads; but on feast days they paint under their chins, from ear to ear, a stripe of thick red paint. The effect is most ghastly, reminding one for some time of throats laid open. The illusion is not lessened by the blood-red tongue, gums, and teeth, which result from the chewing of the betel-leaf and nut.

Still going on, we passed two of the sacred cars containing the gods. The second was drawn by several hundred men, and was preceded by several gaily caparisoned elephants. The car itself was elegantly carved, but, like everything sacred here, it is so smeared with oil, a fresh coat now and then only thickening up the slimy mass, the carving is obscured.

Just after we passed the second car we came across a little booth open at the front. It resembled the swamy shrines, but contained—a human head! ghastly with ashes, the eyes closed, and the long, matted hair carefully arranged on the ground. A man was buried alive, the head only being above ground. It was so frightful we hurried our horse-keeper away; we could not bear to look at it after that one first look.

But this is enough of the horrible for this time, though we who went over the road had to see men and women walking on spiked shoes; men dancing out the devil; other men dancing under heavy loads till they almost dropped to the ground; a little girl tortured and crying bitterly as she was forced along the road,—and more and more.

We went home to Mrs. Washburn's to breakfast, and at prayers fervent petitions went up for these poor deluded people.

In the Madura district we have many Christians, many churches, many Christian schools; our government is under the Queen of England, and our governors are English gentlemen; but what are the few among these millions who think our religion may do for us, but that theirs is equally suited to their needs, though they consider their gods to be gods of hate, revenge, and never of love? I saw a devil-dancer's outfit a few days ago. It consisted of short pantaloons, a large knife for hacking his body, and a pointed one with which to stick himself; a scourge, probably such as was used on Jesus Christ; and a knotted rope, also, with which to lash his body.

My dear girls, do all that you can for India; pray that under English rule these old superstitions may be done away, and that as they disappear our Christian religion may come in to comfort and save this people. Pray for India in your meetings and privately; pray for these poor women who prostrate themselves on stony roads, who cut their bodies and walk on nails to propitiate their gods. And pray for these dear women in Madura who have learned to read about Jesus with the Bible-women, and who are now so softened by Mrs. Capron's going away that earnest prayers and the right person to talk and pray with them might bring many into Christ's kingdom, and some into our Madura churches. We read of the wonderful way in which the Lord is blessing earnest workers in America, and China, and other countries. Pray for us, that soon some consecrated woman may hear the Lord's call to come to India to these mourning women.

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## Our Work at Home.

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PUNDITA RAMABAI.

Our readers will all be interested in the following account of "The Pundita," given by Miss Isabella Hart in the *Northern Christian Advocate*.

THE presence of this remarkable Hindu woman in our country has elicited a good deal of interest and inquiry concerning her history, religious views, and experience. A few facts concerning



these, deduced from a personal interview, in which she expressed herself with great frankness and earnestness, may be acceptable.

Ramabai was singularly happy in her parentage. Her father was one of the very few Hindus who believed in a woman's right to enlightenment and to social and spiritual enfranchisement. In this he was the compeer of that noble Hindu, Ram Mohun Roy.

In pursuance of this conviction he educated his wife and two daughters in the same way that he did his son. Their home was in Madras; but largely through the liberal ideas and policy pursued by his father, met with great losses, and the home was broken up. Then with his family he started on a round of pilgrimages to the various sacred shrines in India, lecturing in the meanwhile. For three years they thus journeyed, when the parents and sister died, and Ramabai and her brother continued the traveling and lecturing. Her lectures were on the teachings and interpretation of the sacred books, and in behalf of the education and elevation of her sex.

Of course this was opposed to all the traditions of the people, but was tolerated because of her high social and religious position, and because of the high reputation she had won as the most learned and gifted woman in India. That learning was simply Hindu lore. Caste, however, was forfeited by marriage to one socially outside, but one in sympathy with her plans and pursuits, and with whom there were two years of happy union. Then came motherhood, and then widowhood; and with these the deepening of that nature that had been broadened by such study and travel as had been possible to her.

That deepened nature required more than her country or creed could give. Through the study of the Bible has come the heart-satisfaction she craved. She has come to England supporting herself and child by teaching Sanscrit in the Woman's College at Cheltenham. She has been studying the natural sciences and the broader range of studies granted there, for the simple, supreme purpose of self-dedication to the enlightenment and elevation of her people and sex. But essentially she remains a Hindu in dress, in diet, in habit of life so far as she may without sacrifice of conscientious convictions, loving her people and linked to them, but by this love and linking seeking to lift them up.

She claims that the seclusion and degradation of their women is not indigenous to them, but the result of the horrors and dangers of the Mohammedan invasion; that the custom of suttee was the supremacy and sublimation of the principle of self-sacrifice. Through her travels with her father on his pious pilgrimages she got those broader views of thinking and living which distinguish

her from her sisters. Through her earnest study of the sacred books of the Hindus, while valuing them highly, while claiming for them a purity far beyond the practice of the people, she found their insufficiency as a perfect moral standard, or as supreme revelation of spiritual truth, either in satisfying her own soul-wants or in solving the problems suggested to her in her broadening experiences of life. This satisfaction and solution she does find in the Word of God, and yet she claims the teaching of these sacred books should be known by those who would seek to supplant them with something better; that missionaries who ignore or despise them fail to comprehend the possibilities of the Hindu mind and character,—fail to occupy the best vantage-ground for argument and appeal from what they have, to what they have not. She deprecates the prevalent fashion of only knowing or telling the worst part of these systems. She believes that, honestly studied, the Hindu classics, like the Hebrew law, will lead to Christ. She purposes to teach her own little girl both, nothing doubting her acceptance of the latter. She believes the universality of the Divine Fatherhood guarantees that he gives a measure of his spirit to every man to profit withal; that he hath not left himself without a witness among any people; that the prophets and poets, the seers and sages, are these witnesses, but that through his Son he has made the full final revelation of Himself.

But she believes all light and truth are from him, to be thus recognized and rejoiced in, and so far as faithfully followed will lead to fuller revelation. She indorses the Pauline plan on Mars Hill—"as certain of your own poets have said."

Her own acceptance of the Lord Jesus Christ in his divine nature as the son of God and her personal Saviour seems unquestioned and absolute, her access through him to God by prayer direct and satisfying. He is to her the "Way, the Truth, and the Life." Yet she frankly confesses her difficulty in understanding, and her hesitancy in accepting and professing, much that is taught in church standards. She represents herself as an honest, fearless seeker for light on many points, never doubting all that is needful will be given. The doctrine of the Trinity is a great mystery to her; but she believes practically and personally in the Father, the Son, and the Holy Ghost. She quotes in proof of her right to be considered and called a Christian and child the passage, "To as many as received Him, to them gave he the right or privilege to become the sons of God, even to those who believe on his name."

As a confession of that faith she sought baptism in the Church

of England—but not as the door of entrance into that or any other denominational fold, nor as the profession of adoption of the formula of any council, or church, or creed. She reminds one of the simple faith, distinct from all subtleties and superfluities of doctrine, demanded for the Philippian jailer, “Believe on the Lord Jesus Christ and thou shalt be saved.”

She further insists on the essential differences there must ever be between the type of Christianity peculiar to the East and West, to the Asiatic and European mind. The former would probably never have the precision, the rigidity, the formality of statement of the latter; must always have less of doctrine and dogmatism, and more of speculation, and sentiment, and freedom than the latter—the Johannean rather than the Pauline type.

“Me cannot be,” she said, “as jelly just to be cast into your moulds and stamped with your peculiarities and phraseology.”

She seems to have great respect for the spirit and teaching of the Brahmo Somaj, but she claims they have derived a great deal more from Christianity than they are conscious of, or at least confess; that they have first read into and then out of the Vedas and Shasters lessons they have learned in Christian literature and association; and that while the sect is a sign of advance, the credit for that advance belongs to Christ.

I think the word she would speak to missionaries would be something like this: Go to my people with the simple desire to do them good as far as you can put yourselves in their place, study sympathetically their creed, their civilization, their customs. Don't too rashly disturb or too roughly oppose and abuse these. Show unto them the more excellent way, but don't be too anxious to make, and mould, and report converts at once. Love them, teach them, let the light of the gospel shine, and that love shall win, that teaching shall uplift, that light will purify and pervade.

## WOMAN'S BOARD OF MISSIONS.

*Receipts from April 17 to May 18, 1886.*

MISS EMMA CARRUTH, TREASURER.

### MAINE.

*Maine Branch.*—Mrs. W. S. Dana, Treas. Garland, Ladies of Cong. Ch., \$10; Bucksport, Aux., \$7.03; Deer Isle, Aux., \$3; Augusta, Aux., \$50; Winthrop, Aux., \$25; West Minot, Aux., \$1.50; East Machias, Aux., \$6; South Berwick, Aux., of wh., \$25, const. L. M. Mrs. Madison Ridley, \$32.10; Brewer, Village M. C., \$5; Bethel, Sec-

ond Cong. Ch., Aux., prev. contri. const. L. M. Mrs. T. H. Chapman, \$13; Bath, Central Ch. and Soc'y, \$30; Union, Ladies of Cong. Ch., \$5; Portland, High St. Ch., \$229.50; Greenville, Aux., \$20, \$437 13  
*Auburn.*—A Friend, 1 00  
*Searsport.*—A Friend, 5 00  
*Wilton.*—Cong. Ch., 7 60  
 Total, \$450 73

## LEGACY.

*Maine Branch.*—Legacy of  
Frances E. D. Hayes, Port-  
land, \$20 00

## NEW HAMPSHIRE.

*New Hampshire Branch.*—  
Miss A. E. McIntire, Treas.  
Amherst, Aux., \$26.50, M. C.,  
\$15; Bedford, Aux., \$10.85,  
Mrs. Charles Gage, prev.  
contri. const. L. M. Mrs.  
Submit Holbrook, \$5; Dun-  
barton, Hillside Gleaners,  
\$10; Littleton, Aux., \$14.10;  
Meredith Village, Aux.,  
\$14.50; Pittsfield, Aux., \$33.21,  
M. B., \$40.16; Plaistow and  
North Haverhill, Aux., \$25;  
Raymond, Aux., prev. contri.  
const. L. M. Mrs. O. B. Tilton,  
\$10; Salem, Raindrops, \$5;  
Webster, Maplewood Glean-  
ers, Aux., \$14; Alfred, Little  
Gleaners, \$4; West Lebanon,  
Aux., \$25, \$252 32  
*Boscawen.*—Friends, 1 00  
*East Derry.*—First Ch., 4 53  
*East Jaffrey.*—Woman's Miss'y  
Soc'y, 10 25  
*Kingston.*—Cong. Ch. and  
Soc'y, 4 36  
Total, \$272 46

## LEGACIES.

*New Hampshire Branch.*—  
Legacy of Luther Melendy,  
Amherst, \$1,000, and Miss  
Ellen M. Barnard, Hopkin-  
ton, \$30, \$1,030 00

## VERMONT.

*Vermont Branch.*—Mrs. T. M.  
Howard, Treas. Bakersfield,  
Aux., \$9; Barnet, Aux., \$10;  
Brattleboro, Aux., \$47.13;  
West Charleston, Aux., \$23;  
Greensboro, Aux., \$6.32; Ran-  
dolph, Aux., \$5; St. Johns-  
bury, Y. L. M. C., const. L.  
M. Miss Julia Ross, \$25,  
South Ch., Aux., \$20; Wood-  
stock, We Girls, \$44, Wide-  
Awakes, \$6, \$195 45  
*Gaysville.*—Sunbeam M. C., 3 71  
*Royalton.*—First Cong. Ch. S.  
S., 10 28  
Total, \$209 44

## MASSACHUSETTS.

*Andover and Woburn Branch.*—  
Miss E. F. Wilder, Treas.  
Malden, Aux., \$41; Ballard-  
vale, Aux., prev. contri.  
const. L. M. Miss Augusta M.  
Peters, \$11; Melrose High-  
lands, Aux., \$12; Wakefield,  
Aux., \$51, Boys of the M. C.,  
in Mem. of Roy Deadman,  
\$24; West Medford, Morning  
Stars, \$5; North Woburn,  
Aux., \$13.50; Lexington,  
Aux., \$13, \$170 50  
*Berkshire Branch.*—Mrs. S. N.  
Russell, Treas. Adams, Aux.,  
\$40; Housatonic, Aux., \$13.78;  
Hinsdale, Aux., \$14.58;  
Lenox, Aux., \$25, 93 36  
*Buckland.*—A Friend, 40  
*Campello.*—Golden Seal M. C.,  
South Cong. Ch., 4 00  
*Essex North Branch.*—Mrs. A.  
Hammond, Treas. Amesbury,  
Aux., \$6; South Byfield, Aux.,  
\$15; Groveland, Aux., \$30;  
Haverhill, North Ch., Aux.,  
\$57; Industrial Soc'y, \$60;  
Pentucket, M. B., \$30; West  
Haverhill, Aux. and M. B.,  
\$30.75; Ipswich, First Parish  
Aux., \$25; Newburyport,  
Campbell M. B., \$30, West  
Newbury, Second Parish,  
Aux., \$25; Rowley, Aux., \$25, 333 75  
*Essex South Branch.*—Miss  
S. W. Clark, Treas. Boxford,  
Aux., \$10; Middleton, Junior  
Aux., const. L. M. Miss Annie  
J. Howe, \$25; Manchester,  
Young Helpers, \$5; George-  
town, Aux., \$40; Danvers,  
Maple Leaf M. C., \$10, 90 00  
*Franklin Co. Branch.*—Miss L.  
A. Sparhawk, Treas. Green-  
field, Aux., \$2.10; Montague,  
First Ch., \$5; Orange, Cong.  
Ch., \$5.79; Shelburne, Aux.,  
prev. contri. const. L. M. Mrs.  
B. M. Frink, \$14.97; Shel-  
burne Falls, Aux., \$45; South  
Deerfield, Aux., \$6; Sunder-  
land, Aux., \$17; Whately,  
Aux., 17, 112 86  
*Hampshire Co. Branch.*—Miss  
I. G. Clarke, Treas. A Friend  
in Hampshire Co., \$200; Mrs.  
P., \$1; Easthampton, Emily  
M. C., \$50; Hadley, Aux.,  
\$14.12; North Hadley, Aux.,  
\$19; Haydonville, Aux.,  
\$15.50; Northampton, Aux.,  
First Ch. div., prev. contri.  
const. L. M's Mrs. E. K.  
Wells, Miss Frances A.  
Clarke, \$165; Edwards Ch.  
div., prev. contri. const. L. M.



Mrs. H. L. Gere, \$8.88; Williamsburg, Willing Workers, \$10, \$483 50

*Lowell.*—Highland Cong. Ch., Helping Hands, 8 00

*Marion.*—Miss H. B. Cobb, \$1; Mrs. G. L. Luce, \$2, 3 00

*Middlesex Branch.*—Mrs. M. W. Warren, Treas. Sudbury, Aux., 13 00

*New Bedford.*—Friends, \$3.50; First Cong. Ch., Acushnet Village, \$30, 33 50

*Norfolk.*—Mrs. Mann, 4 40

*Prescott.*—Mrs. E. A. Alvord, 2 00

*South Hadley Falls.*—Cong. Ch. and Soc'y, 14 89

*Springfield Branch.*—Miss H. T. Buckingham, Treas. Longmeadow, Young Helpers, \$31; Mitteneague, The Gleaners, \$40; Springfield, First Ch., Aux., \$46.41, 117 41

*Suffolk Branch.*—Miss M. B. Child, Treas. Boston, "Shawmut," \$10; Union Ch., Aux., of wh. \$25, by Mrs. C. P. Adams, const. L. M. Mrs. F. M. Tyler, \$730, Union Workers, \$81.28; Park St. Ch., Aux., of wh. \$50 by Mrs. Jacob Fullerton, const. L. M's Mrs. Charles E. Spencer, Mrs. Addie E. Bowler, \$25 by Mrs. G. W. Coburn, const. L. M. Miss E. Theodora Crosby, \$50 by Mrs. Ezra Farnsworth, const. L. M's Mrs. Russell Cunningham, Miss L. Jeannette Atwood, \$700; Mt. Vernon Ch., Aux., \$123; Roxbury, Eliot Ch., Aux., of wh. \$25, from a friend, const. L. M. Miss Frances A. Stone, \$64.40; Immanuel Ch., Aux., of wh. \$25 const. L. M. Miss Mabel Grace Foster, \$50; Walnut Ave. Ch., \$3, S. S., \$17.70; Dorchester, Second Ch., Aux., Mrs. Walter Baker, \$50, Life and Light Circle, \$5, Cottage St. Mission, \$5; Neponset, Pebble M. B., \$5; Chelsea, First Ch., Aux., \$100; Cambridge, First Ch., Young Ladies' Working Party, \$30; Brookline, Easter off., \$2; Hyde Park, Aux., \$28.96; Newton, Aux., \$130; Newton Centre, Aux., Mrs. L. S. Ward, const. L. M. Miss Sarah L. Smith, \$25; Newtonville, A Friend, 25 cts.; Auburndale, Willing Hands, \$8; Dedham, Young Ladies' Soc'y, \$10, Asylum Dime

Soc'y, \$1.53; Medfield, Morning Glories, const. L. M's Miss Marcia W. Merrill, Miss Agnes F. Crane, \$52; Waltham, Aux., const. L. M. Mrs. Hannah B. Foster, \$25, \$2,257 12

*Worcester Co. Branch.*—Mrs. C. A. Lincoln, Treas. Ware, Aux., \$2; Whitinsville, Young Gleaners, \$90; Worcester, Piedmont Ch., Aux., \$76.17; Northbridge, Ladies' M. C., \$19; Fitchburg, C. C. Ch., Aux., \$46.62; Earnest Workers, \$10.12, 243 91

Total, \$3,985 60

LEGACY.

Miss Margaret Howe, Boston, \$100 00

RHODE ISLAND.

*Rhode Island Branch.*—Miss A. T. White, Treas. Providence, Plymouth Ch., Aux., \$16, Central Ch., Junior Aux., \$200, Beneficent Ch., S. S., \$50, Union Ch., Mission Helpers, \$65, \$331 00

Total, \$331 00

CONNECTICUT.

*Hartford Branch.*—Miss A. Morris, Treas. Broad Brook, M. B., \$26; Canton Centre, Aux., \$13; Columbia, Woman's Miss'y Soc'y, \$15; East Windsor, Aux., \$20; Glastonbury, Aux., \$170.64; Hartford, Windsor Ave. Ch., \$77, \$321 64

*New Haven Branch.*—Miss J. Twining, Treas. Bethlehem, Willing Hands, \$6.26; Birmingham, Aux., \$35; Bridgeport, North Ch., Morning Star Circle, \$20, S. S., \$30, Park St. Ch., Y. L. M. C., \$13.11; Centrebrook, Aux., \$50; Cheshire, Aux., \$38; Cromwell, Y. L. M. C., \$8; Darien, Aux., \$30; Derby, Aux., \$40.30; East Haddam, Phoenix Band, \$20; East Hampton, First Ch., Aux., \$24.25, Humming-Birds, \$10, Union Ch., \$10; Ellsworth, Aux., \$13; Essex, Aux., \$18.50; Falls Village, Aux., \$9.50, Y. L. M. C., \$5; Georgetown, Aux., \$9.25; Goshen,

Aux., \$20; Greenwich, Little Neighbors, \$13.93, Bearers of Light, \$48.66; Guilford, Third Ch., \$27.50; Haddam, Aux., prev. contri. const. L. M. Mrs. Ann L. Brackett, \$12; Harwinton, Aux., \$30; Higganum, Aux., \$42; Kent, Aux., \$3, Y. L. M. C., \$30; Madison, Jolly Girls, \$30; Meriden, Center Ch., Aux., of wh. \$25 const. L. M. Mrs. H. D. Bassett, \$80; Middle Haddam, Aux., \$10; Middletown, First Ch., Aux., \$50.50, Gleaners, \$20, South Ch., Aux., const. L. M's Mrs. John N. Camp, Miss Emily Williams, Miss Anna B. Frisbie, Miss Marie Crofoot, \$100; Milton, Aux., \$15; New Britain, South Ch., Aux., \$107.73, Little Links, \$3, Little Helpers, \$18.52, Y. L. M. C., \$31.40; New Haven, Centre Ch., Aux., \$30.62, Ch. of the Redeemer, Aux., \$1, Dixwell Ave. Ch., Aux., \$10; Fair Haven, First Ch., Helpers, \$20, Second Ch., Quinipiac Circle, \$30, Howard Ave. Ch., Aux., \$17.50, Humphrey St. Ch., Y. L. M. C., \$15; New Milford, Aux., \$94.58, Golden Links, \$15; Northfield, Aux., \$33, Steadfast Workers, \$3; Orange, Aux., \$21.61; Ridgebury, Aux., \$5; Ridgefield, Aux., \$31, Snowflakes, \$15; Roxbury, Aux., \$30, May Flowers, \$30; Salisbury, Aux., \$7; Saybrook, Aux., \$17.46; Sharon, Aux., \$38.35; South Canaan, Aux., \$6; South Norwalk, Aux., \$80; Stamford, Aux., \$60.50; Torrington, Aux., const. L. M. Mrs. J. H. Barber, \$25; Thomaston, Aux., \$25; Warren, Aux., prev. contri. const. L. M. Mrs. Benjamin E. Carter, \$16.50; Watertown, Aux., \$50; Westchester, Aux., prev. contri. const. L. M. Mrs. Mary D. Loomis, \$19, Willing Workers, \$5; Woodbury, North Ch., Aux., \$25, \$1,860 53	
<i>Rocky Hill.</i> —Primary Cl., Cong. S. S., 1 50	
Total,	\$2,183 67

## LEGACIES.

Elizabeth Peet Crocker, Bridgeport,	\$317 58
Fanny Perry, Roxbury,	100 00
Susanna Bradley,	32 58
Total,	\$450 16

## NEW YORK.

<i>New York State Branch.</i> —Mrs. G. H. Norton, Treas. Sherburne, Aux., \$50; Canandaigua, Aux., \$265; Cambridge, Aux., \$5; Jamestown, Aux., \$25; Walton, Aux., \$13.50; New York, Broadway Tabernacle, Cheerful Workers, \$337; Cambria, Molyneaux Dist., Aux., \$10; Perry Centre, Aux., \$40; Crown Point, Aux., \$21; Buffalo, Aux., \$65; Flushing, Faith M. C., \$60.92; Rensselaer Falls, Young Ladies' M. B., \$3; Seneca Falls, Aux., \$5; Elmira, Park Ch., Aux., const. L. M. Mrs. Thomas Beecher, \$100, Phoenix Aux., \$12.50; Brooklyn, Puritan Ch., Aux., \$1, Tompkins Ave. Ch., Co-Workers, \$50, \$1,063 92	
Total,	\$1,063 92

## PENNSYLVANIA.

<i>Philadelphia.</i> —Bethany, M. B., \$8 00	
Total,	\$8 00

## PHILADELPHIA BRANCH.

Miss E. Flavell, Treas. N. J., Orange Valley, Children's M. B., \$35 75	
Total,	\$35 75

## FLORIDA.

<i>Merrimack.</i> —A Friend, \$ 50	
<i>Orange City.</i> —W. M. S., 6 00	
Total,	\$6 50

## OHIO.

<i>Windham.</i> —Y. L. M. B., \$15 00	
Total,	\$15 00

## CALIFORNIA.

<i>San Diego.</i> —Friends, \$1 00	
Total,	\$1 00

General Funds,	\$8,563 07
Leaflets,	56 62
Legacies,	1,600 16
	\$10,219 85

MISS HARRIET W. MAY,  
Ass't Treas.

# Board of the Interior.

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## OUR MISSIONARIES.

ON our list of missionaries when we entered the Madison Street rooms, which have recently been our home, were twenty-five names; to these have been added forty-two, making sixty-seven in all who have looked there for their center. From these have been taken twenty-two, so that forty-five remain to us.

Of those twenty-five the following fourteen still stand on the roll; we give their names merely, as more particular mention will be made in the series of sketches in *Mission Studies*: Miss Mary H. Porter, of China; Miss Naomi Diamant, at Kalgan; Miss Jennie G. Evans, at Tung-cho; and Miss Jennie E. Chapin, in the Bridgman School, Peking. In the Turkish missions are: Mrs. Josephine L. Coffing and Miss Charlotte D. Spencer, at Hadjin; Miss Lella C. Parsons, recently of Bardesag; Miss Mary M. Patrick, in the Constantinople Home; Miss Esther T. Maltbie, in Bulgaria; Miss Mary G. Hollister, at Aintab; and Miss Corinna Shattuck, in Marash. In Kobe, Japan, are, Miss Julia E. Dudley and Miss Martha J. Barrows; and, finally, Miss Laura A. Day is among the Zulus of South Africa.

Two of the fourteen are just leaving us — Miss Porter, our first missionary, appreciated and loved and honored during all the seventeen and one-half years of our existence, who has come home now from China to receive the last blessing of her noble and self-sacrificing parents; the other, Lella Parsons, whose sweet face and gentle manners we learned to love during her visit last year, and who is to continue missionary work as the wife of a missionary's son, the blind Prof. Riggs, of Robert College. Our hearty blessing goes with her, for each deserves the other.

Miss Alice J. Starkweather's name does not appear on our printed roll, because, although she was perhaps the first to be received into the number after we entered that room, she was immediately transferred to the Pacific Board; but, for all that, we have always felt her to be our own, and her presence has helped to enrich our memories of those walls.

Of that twenty-five, eleven have left us by various paths. Miss Martha J. Lindley, who had been for two years our valued missionary in Inanda, South Africa, in 1875 retired to serve under a Scotch Board. In that same year we had Mrs. Adele M. Curtis, translating practically the Christian home into Dakota life as well as language. Miss Mary E. Rendall, a missionary's daughter, left us in 1877. For nearly eight years she had been our faithful missionary, sustaining severe labors in the large boarding-school, the city schools, and among the women of Madura, India. Her marriage to an English missionary removed her relation elsewhere.

In 1877, also, Mrs. Anna V. Mumford, who had been identified with the Samokov Boarding-School in European Turkey, was in this country telling of the horrors of the war then raging on the mission-field. She bravely returned to Bulgaria to engage in hospital work, although her connection with the Board had ceased.

That same year Miss Martha A. Anderson, who had stood in her lot at Ahmednagar, India, struggling against the influence of the climate, yielded the contest and returned, winning and touching our hearts as she told us in that upper room of her sorrow at the result. Her annual gifts of arbutus have kept her memory fragrant. May she have strength for the missionary work she yet hopes to do.

The story of Miss Emerette Whipple is in all our hands — of her early consecration — her giving herself to the help of the Dakotas, whom she quickly won by her gentle dignity and merry smile — her tender love for Miss Collins in their two years of united labor — their waiting by the Missouri River for the boat — and her delirious waiting for the boat as we watched by her sick bed in Chicago until she passed over the river. The sorrow of those days of 1877 is too fresh to need recalling. It helped to make Miss Collins strong, and gave us all an insight into what our life-work means.

It were well if Miss Pollock might tell us of her faithful fellow-laborer, Miss Martha S. Taylor, continuing the work of her father in the Madura Mission, carrying on her school successfully through famine and flood, and finishing eighteen years of missionary service before, in 1882, she returned for rest to America. Her face has many times been welcome in those rooms we have left.

The name of Miss Hester A. Hillis is linked with that of Miss Taylor, as she labored near by in Ceylon. Enterprising and devoted, and of an earnest Christian spirit, she was an inspiration to us. She carried on alone the station of Panditeripo, with its ten schools and its demand for personal labors among the sick until compelled to rest. After about three years of great helpfulness in this country, her connection with us ceased in 1883.

Miss Mary C. Collins, who had lost her mate, Miss Whipple, returned to her post in Dakota, where she still remains, save when she goes through the States to tell of the needs of the Indians. In 1883, however, her connection was transferred to the American Missionary Association. How tender are memories of some of her visits to Room 50.

Miss Mary E. Pinkerton is to-day going in and out among us in helpful fellowship. It is now over four years since she closed her seven years of labor in Zulu Land; but her work for Africa still continues, and should she be permitted to return to the region made precious to us by the last footsteps of her honored relative, she will take back with her the love she has won.

Meanwhile, Miss Cyrene O. Van Duzee, touring among the mountains of Eastern Turkey and teaching at Erzroom, had overtaken her strength, and come home for rest. How bright she made the old room with her peculiarly hearty, cheery smile during the months of her assistance there, just before her return to Erzroom. We were not willing when, in 1885, it was needful to give her to Persia.

So ends the story of the twenty-five.

Painful and also inspiring memories are stirred by the name of Miss Priscilla Nicholson. She went from Lincoln, Nebraska, to Eastern Turkey at the close of 1876. She reached Erzroom through fearful storms, only to be compelled, by the storm of war, to retrace the mountain-path to Trebizond. With the spring



she commenced a year of service in Erzroom of almost unequaled severity, by reason of war, pestilence, and famine. Her home-going, in April, 1878, was glad. "It is sweet dying," she said; "and yet I hope many of the girls from the West will come out here for missionary work." "She left us," says Dr. Clark, "an example of the loftiest self-denial and Christian heroism worthy of the best days of the Church.

Miss H. F. Parmelee, in 1877, next entered our ranks, for service in Japan. She taught in Kioto, in delightful companionship with Miss Starkweather; and although, in 1882, she found it needful to return, her name is still on our lists.

Miss Myra Calhoun, in 1877, entered on her work at Ft. Berthold, studying the three dialects which she must use with the Dakotas. But after the next year or two we found her signing her name Mrs. Myra Longfellow, and though separate from us, still carrying on our school until another could take her place.

We were very happy to welcome Miss Mary F. Bliss, of Galesburg, in 1878, as a helper to Miss Van Duzee. Soon we hear of her serious illness so far away; and the next sound is of wedding chimes. It is just like brave, self-forgetful Miss Van Duzee, after caring for the invalid, to tell us so cheerily and lovingly of how they dressed the sweet bride, and congratulated her — although it left the place in the school vacant. But while we are still listening to the echoes of the marriage bells, we find that it is a dirge which they are ringing; for she who was a year ago made bride, is passing heavenward with her baby in her arms.

In that old room — for our quarters were not then doubled — we met and bade farewell, in 1878, to Miss Ella J. Newton. Though she went to Southern China, away from our group of helpers, yet she feels that "the cords of love and sympathy stretch across the wide Pacific," and we still watch with interest for news from her "American Board Female College" and its twenty-nine girls.

Miss Ada Haven left in 1879 at Mary Porter's beckoning for Peking, and is glad to be to-day still at work in the Bridgman School.

Miss Sarah B. Clapp sailed in that same company to China, but she has served our Board under the name of Mrs. Goodrich, and last winter she told us delightfully of how much a married woman can do of missionary work.

Miss Clara D. Lawrence dates from 1880 to 1885 at Manisa, in Asia Minor. Her interesting letters have linked us to the Girls' School there. A year ago she was transferred to the Boarding-school in Smyrna (W. B. M.) and took with her several of her most promising Greek girls.

Miss Minnie Brown — we speak the name with tender love — served the Lord in Hadjin, Central Turkey; then, as an invalid, at home in Missouri; and now has passed, in her early womanhood, to eternal youth.

Miss Laura Tucker went with Miss Brown from Missouri to Hadjin, in 1880, and still is "holding the fort" in Adana, with her four schools and her work among the women.

The mention of Miss Louise M. Irvine recalls beautiful memories of days in the old room where we have sympathized in her young enthusiasm, her deepening earnestness, and her ripened child-womanliness. She came to us in 1880. How could we let

her and all that delightful group of Dakota workers go to the A. M. A. in 1882—Miss Collins, Miss Irvine, Mrs. J. B. Kenville, and Miss Eda L. Ward? The two latter had come to us but the year before, yet our heart was with them and their work.

We received Miss E. Louise Kellogg, in 1880, from Missouri, and bade her Godspeed for Osaka, Japan. If her name in 1883 is gone from our list, it means that another household is made complete in China where patterns of Christian homes are sorely needed.

Miss Myra L. Barnes is a name very precious to our young ladies. It was worth her going to Turkey for the inspiration it gave to them. From 1882, for three years she linked us to Marash College, and with her we watched its rising walls, and rejoiced in the prospect of higher education for the women of the Orient. Though duty compels her tarrying here, we hope again to hear from her in the land and work that she loves.

Of those who came to us subsequently, all are still of our number except Mrs. Ament and Mrs. Jones. Though each is precious to us there is time for the names only. We shall find opportunity in our sketches of missionaries to speak of them more fully. In 1881, Miss Lillie S. Cathcart and Miss Estelle Fletcher sailed for Micronesia, while Miss Mary P. Wright and Miss Mary E. Brooks went to Eastern Turkey. In 1882, Miss Flora J. Hale—now Mrs. Pierson—found her work and home in Pao-ting-fu; and Miss V. C. Murdock, M.D., established herself at Kalgan, North China. Also, Miss Belle M. Haskins journeyed to Guadalajara, and Miss Emily M. Brown left for Japan, whither Miss Susan A. Searle followed her the next year.

Some of us had felt that our work as a Woman's Board would be more complete if we were represented abroad by wives and mothers, as well as by single ladies, thus presenting to our sisters three patterns of Christian womanhood in all its phases. For this purpose, in 1883, we invited a group of missionary wives already on the field to join our family. Their scattered mission stations have widened the circle of our sympathies and studies. They are Mrs. Elizabeth D. Harding, Mrs. Sarah A. Jones, and Mrs. Minnie B. Hastings of India; Mrs. Ann E. Gulick of Japan; Mrs. Mary Alice Ament and Mrs. Emma J. Smith of China; Mrs. Mary E. Barnum, of Eastern Turkey; Mrs. Harriet J. Crawford, of Guadalajara; and Mrs. Bertha D. Stover, of Bailunda, Africa.

Then came our last year's missionaries—Miss Eva M. Swift, from Texas, to India, and Miss Catherine S. Scudder, from, as it were, the center of our family life at Chicago, to Japan.

Those who have come to us this year have not all yet found their place.

Miss Hattie A. Houston has left Denmark, Iowa, for Madura.

Miss Helen M. Dewey of Minneapolis and Miss M. G. Nutting of Wisconsin, are looking toward Mardin, Eastern Turkey; Miss Lizzie S. Webb, of Kidder, Missouri, may go to Central Turkey; Miss Fannie M. Jenkins, of McGregor, Iowa, to Adabazar; Miss Graham, of Canada, to Adana.

And last, and still with us preparing to go, is our loved helper Miss Lucy Hess. When these rooms become the old rooms she will head the list, as she now closes the record of the past.

The above was prepared in order to enumerate the missionaries

whose names and faces have enriched the memories of 75 Madison Street; hence no mention has been made of those who left the ranks earlier than our occupancy there, in 1875. To make the list of our missionaries complete for reference, we subjoin those earlier names since our organization, in 1868. Miss N. J. Dean, of Persia, was claimed by our Presbyterian sisters when the division was made after the first two years. Miss Mary H. Thompson, adopted the first year, carried on a brave struggle for strength to remain at her post in Peking, but returned in 1873. In the same year came back, for the same reason, Miss Minnie C. Beach, from Samokov, to tarry where we may often see her and know of her longing to return; and Miss Sarah Pollock, from India, to do a double service here for missions. These adopted by us in our first year were some of them already at work abroad.

Miss E. Ada Claghorn, whom, in 1872, we sent to Foochow, South China, was the first to teach us not to stereotype the maiden names of our missionaries. Under the name of Mrs. Walker, she continued to do missionary work for a few years in connection with our Board.

Mrs. Eda M. Watkins, of Guadalajara, was no sooner ours in 1874, than she was claimed by our sisters of the Pacific Board, and has since been released from the service.

In 1875 came our first sorrow. Miss Lizzie Bishop, whose early labors we had watched with delight two years before at Ft. Sully, passed from her Minnesota home to the one above.

These seven names added to the sixty-seven already mentioned, make seventy-four in all that have been placed on our rolls. The aggregate of their periods of labor in connection with this Board is *four and three-fourths centuries*.  
E. E. HUMPHREY.

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## TURKEY.

### LETTER FROM MISS TUCKER.

ADANA, April, 2, 1886.

DEAR MRS. BLATCHFORD: Yours of February 12th, so full of sympathy for my loneliness, was gratefully received, notwithstanding the fact that our Father had sent me temporarily such a winning, helpful companion in Miss Childs, of the Marash Girls' College. Knowing the language as she does, she could take the work up as if she had always been here in Adana. She has returned to Marash, but her influence can never leave us. In her brief stay she gained many, very many friends, so is much missed now.

How sorry I am that you could not come and visit our work while you were so near. One day here would have helped you to understand things better than all my writing can do. You ask, "What are our surroundings?" If you would know of buildings, they are narrow enough: but if you would have me tell of the city and the beautiful plain, the surroundings and possibilities are broad and deep. We have no school-building at all. This year our family of sixteen girls, two teachers, my assistant, and one of the teachers in the city schools, Mr. Christie, Miss Childs, and I occupy the mission-house. (The missionary family must have it

next year.) Two stories, eight rooms of the house, are finished; the rest is entirely unfinished. Mr. Christie, Miss Childs and I have occupied unplastered sleeping-rooms without glass in the windows. The board shutters have served to keep much of the wind out during the night.

Of course the girls, who do not know how to take care of themselves, could not be put in the exposed rooms, so they sleep in two of the finished rooms. One of the other finished rooms is the schoolroom; another is our sitting-room, which is, I assure you, a cozy little corner; the fifth is Mr. Christie's study; the last three of the eight are used for kitchens and dining-room. The girls' kitchen and ours, both small, sunless rooms, are necessarily separate. The ground-floor is used for storerooms and wood. Our yard is just large enough for a camel to turn round in after the wood has been unloaded from his back. The city schools are under the church.

Had this climate not been so salubrious we could not have lived as we have.

The interest in the church is perfectly wonderful. Twelve hundred or more people listen regularly to the Sunday afternoon sermon by Baron Simon Kupelyan, a graduate of the Marash Theological Seminary. Adana has been richly blessed in its native workers this year.

The second part of this letter, giving interesting particulars of the Sunday-school work and the lives of the people, will be found in our next.

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## MICRONESIA.

### FROM OUR HOME, THE INTERIOR.

PONAPE, Jan. 22, 1886.

It is the evening hour; the little ones have all retired to rest, and silence reigns in the Home. We have heard the Star will be with us in a few days on her way to the West, and thence to Honolulu. I hasten to answer your dear, kind letter, which reached me in June. You say you picture our home so often in imagination; oh that I could bring it before you as it really is. Our building is partly two-story. Below we have a sitting-room, two bed-rooms, for Miss Palmer and me, a dining-room, school-room, store-room, and kitchen; above we have one small room for secret prayer for the girls, and one large one where they all sleep,—for as yet we have not been able to have it divided into small rooms. Can you conceive of nineteen people sleeping in one room? Thus it must be, and we are thankful to have this one room for them. Our school at this date numbers nineteen, with six at Mokil waiting to come on the Star. Our oldest pupil is seventeen, our youngest one is seven. Perhaps it will help to bring them before you if I write their names, commencing with the eldest: Clara, Caroline, Lottie, Anna Rose, Tilla, Mattie, Martha, Carrie Bray, Caroline, Martha, Julia, Ida, Ella, Alvira, Sophia, Lulu, Esther, Alice, Roda. The fourth one mentioned bears my dear mother's name. She is the first girl who came into the school, and among the first who met me at the shore when I landed on Ponape. Carrie Bray is supported by Capt. Bray; she is the one who takes care of me in sickness; she is a Mortlock girl, and a dear, good



girl she is. From these nineteen we have many reasons to hope that two thirds of them will become teachers for the islands to the west. Some, we trust, will help to make Christian homes here on Ponape, and nowhere are they needed more. It is the absence of Christian mothers that accounts for many of the miserable homes in this island world. The carelessness with which children are allowed to run at large is sad in the extreme. In our course of instruction with them we try to teach them those things which will tend to prepare them for usefulness in future years. We have very few books in Ponapean. We try to give them a good, thorough knowledge of the Bible, then some of arithmetic, reading, writing, spelling, geography, which includes the elements of astronomy. We also have music, of which they are passionately fond.

Jan. 30, 1886.—I have just this moment been looking over the *Advance*. I have been teaching almost all day, and body and soul feel tired and worn trying to solve the question that is ever before us, How is the school to be supported? After some hours of earnest consultation I told Miss Palmer I would read the *Advance* a little, and see what was the prospect in the home-land. Almost the first thing on which my eyes rested was this: "The Prudential Committee has decided not to assume for Woman's Work anything beyond what the Woman's Boards feel able to undertake." *Retrenchment* was the one word that passed between us as we saw the account of the contributions being \$4,000 less than last year. Why it is thus we know not, but we do know that your burdens are many; that hearts and hands become weary and worn with all this heavy care. You do not know how much we wish our school was self-supporting: if we only could lift the burden from you; but "How can we?" is a question often asked, but never answered. We have found it hard to keep pupils from coming into the school. My dear friends, how far can you help us this year? My heart fails me and my faith is weak when I think of all the burdens that are yours to bear. How shall I present our requests before you? How better than to tell you something of the anxiety of these people to have their daughters educated? About this time last year I received an application to admit a girl into the school. At that time I was alone. I told her friends it would be impossible for me to care for more till another teacher came. They awaited the arrival of Miss Palmer; the next morning after she came the request was renewed. I talked with the father, and told him how hard it was for us to meet the expenses. I told him I would let him know the next week. Monday went by, and I thought I would send him word Tuesday; but early Tuesday morning, while I was preparing breakfast, one of the little girls came to the kitchen and told me a man wished to see me. I was so engaged at that time it was impossible for me to see him. I sent word I could not come for some time, and that he had better go, and return in the afternoon. "Oh, no; I'll wait till she can come," was his reply. Two hours went by before I was at liberty to leave the household duties. Returning to the sitting-room, the first object that met my eyes was the man on the veranda. The first words of greeting were hardly over when, with all the anxiety of which these people are capable, he asked, "How about my girl?" I asked him if he could not wait a little

longer, and give me more time to consider the expense. "Yes, I *can* wait; but my child and her mother will be sadly disappointed. I told them I would hurry home to-night (he lives fifteen miles from the station) and tell them what you said. We want her to come; we want her to learn to be a Christian. Her mother can't teach her. I can't teach her. Don't you think you can take her in?" I could not find it in my heart to say anything but, "Yes; we will try, and trust the Lord for her support." Let these people be ignorant as they may, they certainly do manifest a great desire to have their children placed under Christian instruction. And when this is the case, how can we close the doors of the school? I hope I have not been unwise in increasing the number to twenty-five? Miss Palmer and I feel sure, so far as strength is concerned, we can take care of them. Five have their support from the people, leaving twenty unprovided for. We cannot keep them for less than twelve dollars a year, which will be \$240. I know you have ever been as kind to us as any one could wish. We will try and do the best we can for them till we can hear from you. If some must go from us, we will try to select those who have the best homes. The girls always feel anxious to hear from the ladies to whom they are indebted for their home. They remember you in prayer each day. We do enjoy your letters. Trusting it is well with you all, and hoping to hear from you on return of the Star, I remain, sincerely,

J. ESTELLA FLETCHER.

## For Our Girls.

### WHAT THE "LIGHTERS OF DARKNESS" ARE DOING.

Miss Shattuck wrote from Marash, March 29th:

WE are nearly ready for our annual meeting of the missionary society. The girls have more than fulfilled their pledge of \$25 to the W. B. M. I. They have an excess of \$1.70, and are very happy as they start upon a new year's work. Our year begins April 1st. I do not know how much they will plan for the new year. Our subject for the meeting is, "The Micronesian Islands." The girls have made a map and diagrams, besides pictures, and a motto to help illustrate their subject; I hope it will do good to those who listen. The girls, of course, are blessed in the study needed for their meeting. I have found our girls much interested in the accounts I have been giving them Sabbath evenings of the authors of some of our hymns and the circumstances under which they were written. Surely such women as the mother of the Wesleys, Lady Huntington, Mrs. Brown, and Mrs. Steele ought to be an inspiration to women here. I am more and more impressed with the fact that most of the great work of the Christian world has come directly or indirectly through the influence of mothers. If we can train these girls under our care so they will be good mothers, — for mothers they are pretty sure to become, — it will not be in vain that we labor, even though we are often discouraged.

An account of this annual meeting of this society will be found in the July number of *Mission Studies*.

# Home Department.

## STUDIES IN MISSIONARY HISTORY.

1875-1885.

### BULGARIA.

*This Mission on Bible Ground.* See *Life and Light*, September, 1881.

*Revolt of Herzegovina, Bosnia, and Servia, 1875.* Bulgarian Massacres. Congress of European Powers.

*War between Turkey and Russia, 1877; Causes, Progress; Peace of San Stefano.* See Dr. Field's "The Greek Islands and Turkey After the War;" and *Life and Light*, November, 1877, and page 9, 1878.

*The Berlin Congress.* Results; Who was the first Prince? See "History of Our Own Times," by Justin McCarthy, chaps. 64 and 65. The comparison of two beautiful little maps in Dr. Field's book above mentioned, gives a clear idea of the changes brought about by this war.

#### WORK OF THE AMERICAN BOARD.

*Theological Institute.* See *Life and Light*, 1877, page 217.

*Girls' School in Samokov.* *Life and Light*, February and May, 1875. Ingathering: *Life and Light*, June, 1880; Present Condition, June, 1884; Annual Reports, 1885.

*Work Among the Women.* *Life and Light*, May, 1875; September, 1876; July, 1879; October, 1884.

*Stations now Occupied.* Under what Governments? Sum up the work at each as follows: number of out-stations; of churches; of communicants; native helpers; Bible-readers; Report of American Board.

*Missionaries now in the Field.* See American Board Almanac, and Annual Report, 1885.

*Work of the Methodist Episcopal Church.* When commenced? What share has this mission had in translation and education? How many missionaries now in the field? How many members?

*The Gospel in All Lands*, December, 1885, contains a summary of the M. E. work in Bulgaria, an illustrated article on the Bulgarian People, and a Children's Concert Exercise.

*Recent Political Events.* Union of Eastern Roumelia and Bulgaria; War with Servia; *Life and Light*, February, 1886; Peace.

Much interesting information on the topics of this lesson may be found in the *Missionary Herald*.

ON Friday, May 6th, the new rooms of the W. B. M. I., at 53 Dearborn Street, were formally dedicated. Bright skies, a pure atmosphere, and fragrant flowers lent their charm to the occasion. Second Samuel vii, 18-29 gave the key-note of the meeting. Mrs. Leake presided, and alluded to the sacred associations of the old rooms, saying, we left them not willingly, but because of the increase of rent. One missionary, Mrs. Dewey, of Eastern Turkey, made us glad by her presence. Letters from Mrs. Moses Smith, Mrs. C. L. Post of Springfield, Mrs. Noble, Miss Pollock and others,

brought tender and stimulating messages. Mrs. Blatchford, saying she had never before felt so much like a veteran, gave reminiscences of the Secretaries who have served the W. B. M. I. Two of these are now doing blessed work for the Presbyterian Board of the North-West, and two, Miss E. Greene and Mrs. W. A. Bartlett, have been called to higher service. Very tender greetings from the Baptist Board were presented by its Secretary, Mrs. Bacon. But perhaps the best of the feast was the paper by Mrs. Humphrey, making tender allusion to the various missionaries whose coming and going hallowed the room in which the W. B. M. I. abode for eleven years. In our foreign department we give her paper entire, as copied from *Mission Studies*.

The following letter touched a very tender chord when read at our Friday meeting. The blessed mother, who is so far within the shadow, is a sister of our dear Mrs. Geo. Thatcher, of Iowa, who took flight heavenward a few short years ago, leaving us, beside the precious legacy of her prayers, a generous remembrance in her will:—

MAY 10, 1886.

AGAIN the year has rolled around, bringing our dear mother's birthday. In sad contrast to the merry party of last year, is the darkened sick-room of to-day, where, although the body still lingers with us, the spirit is already too far "within the shadows" to take note of any earthly anniversary.

We cannot reach her with our gifts, so send their value where we feel sure it will please her when she knows it in heaven. Enclosed please find, etc. Sincerely yours, S. C. S.

A VALUABLE gift to our library comes to-day from Mrs. C. L. P., Springfield, Ill. It is "Woman in Sacred Song," a large and well-selected library of hymns and religious poems by woman's voice and pen. Edited by Mrs. Eva Munson Smith, and with an introduction by Miss Frances E. Willard, it holds in store for us many a graceful utterance and word of wisdom. Next month we hope to have room for some selections from it.

WE have received from Dean Bodley, of the Woman's Medical College, Philadelphia, two pamphlets, one describing the welcome given to Pundita Ramabai, of India, in March last, when she came to witness the graduation of her niece, Madame Anandibai Joshee; the other giving the story of various events in the life of the Pundita taken from her own lips; also the "Annual Announcement" of the Woman's Medical College, Philadelphia.

We are sorry not to be able to copy entire the unique and able address of welcome by Dean Bodley, and the description of the two little delicate Hindu women who stood together among that vast company of Christians,—one enveloped in the fine white muslin folds that proclaimed her widowhood, only her shining eyes and her dainty little hands showing life and motion; the other resplendent in folds of crimson and gold silk, with golden necklace and bracelets. Ramabai's description of the life of a Hindu woman was very touching. She said the obstacles in the way of the advancement of her countrywomen were as "high as our own Himalayas, as hard as their rocks"; and when she closed by asking all present to unite with her in silent prayer "to the Great Father of all the nations of the earth" in behalf of the millions of her Hindu sisters, there were few who did not respond fervently.



WOMAN'S BOARD OF THE INTERIOR.

Mrs. J. B. LEAKE, TREASURER.

RECEIPTS FROM APRIL 18 TO MAY 18, 1886.

ILLINOIS.

ILLINOIS BRANCH.—Mrs. W. A. Talcott, of Rockford, Treas. <i>Chebanse</i> , Aux., 2.85; <i>Chicago</i> , <i>Bethany Ch.</i> , 7.95, <i>Union Pk. Ch.</i> , 106.80; <i>Danvers</i> , 10; <i>Danville</i> , South Ch., 10; <i>Elmwood</i> , 18; <i>Evanston</i> , 76.32; <i>Geneseo</i> , 25; <i>Kewanee</i> , 15; <i>Oak Park</i> , 52.20; <i>Oneida</i> , 5; <i>Rockford</i> , Second Ch., 19.50; <i>Wauponsie Grove</i> , 10,	
	\$358 62
JUNIOR: <i>Chicago</i> , <i>Bethany Ch.</i> , Y. L. Soc., 5; <i>Illini</i> , Y. L. Soc., 10.45; <i>Springfield</i> , <i>Jennie Chapin Helpers</i> , 47.32,	62 77
JUVENILE: <i>Cable</i> , Gospel Messengers, 4; <i>Chicago</i> , South Ch., Miss'y Band, 22; <i>Wilmette</i> , Busy Bee Miss'y Band, 8.57,	34 57
Total,	\$455 96

INDIANA.

BRANCH.—Mrs. N. A. Hyde, of Indianapolis, Treas. <i>Elkhart</i> , 11.47; <i>Ft. Wayne</i> , 21.45; <i>Indianapolis</i> , Mayflower Aux., 40; <i>Kokomo</i> , 15; <i>Michigan City</i> , 22.46; <i>Orland</i> , Ch., 8; <i>Terre Haute</i> , 44.09,	
	\$162 47
JUNIOR: <i>Elkhart</i> , Young ladies, 5; <i>Terre Haute</i> , Opportunity Club, 9,	14 00
JUVENILE: <i>Bremen</i> , S. S., 1.55; <i>Michigan City</i> , Little Grains of Sand, 3.39; <i>Terre Haute</i> , M. Star Band, 14.65,	19 59
Total,	\$196 06

IOWA.

BRANCH.—Mrs. E. R. Potter, of Grinnell, Treas. <i>Atlantic</i> , Mrs. D. Findley's Miss'y Box, 4.80; <i>Algona</i> , 5; <i>Corydon</i> , C. E. R., 5; <i>Durant</i> , Mrs. S. M. Dutton, 5; <i>Davenport</i> , 5.70; <i>Denmark</i> , 25; <i>Harlan</i> , 16.50; <i>Lansing</i> , 5; <i>LeMars</i> , 14.30; <i>Marshall</i> , 10; <i>Magnolia</i> , 4.25; <i>McGregor</i> , 11; <i>Osage</i> , 2.38,	
	\$113 93
JUNIOR: <i>Grinnell</i> , Y. L. Miss'y Soc., 10.10; <i>Gilman</i> , Y. L. Miss'y Band, 4; <i>Osage</i> , Y. L. Working Band, 7.40,	21 50

JUVENILE: <i>Creston</i> , Coral Workers, 5; <i>Mitchell</i> , Cheerful Givers, 4.75; <i>Oskaloosa</i> , Little Helpers, Easter Offering, 5; <i>Ogden</i> , Busy Bees, 5.50; <i>Des Moines</i> , S. S., of <i>Plymouth Ch.</i> , 9.13,	\$29 41
Total,	\$164 84

MICHIGAN.

BRANCH.—Mrs. Charles E. Fox, of Detroit, Treas. <i>Cooper</i> , 5; <i>Detroit</i> , Trumbull Ave., in memory of Mrs. Maria Oxnard, 25.75; <i>Dowagiac</i> , 3.25; <i>Memphis</i> , 5; <i>Port Huron</i> , 8; <i>Romeo</i> , 40; <i>Sandstone</i> , 8; <i>Standish</i> , 5; <i>Waterliet</i> , Home and F. Miss'y Soc., 6.25; W. F. M. Soc., 6.25,	
	\$112 50
JUNIOR: <i>Charlotte</i> , Y. L. Miss'y Soc., 20; <i>Detroit</i> , Woodward Ave. Y. L. Miss'y Soc., 50,	70 00
JUVENILE: <i>Detroit</i> , Woodward Ave., King's Cup-Bearers, 95.20; <i>Grand Rapids</i> , South Ch., Sunbeam Band, 1.50; <i>Hancock</i> , Miss. Band, 15,	111 70
S. SCHOOLS: <i>Grand Rapids</i> , South Ch., Miss Emily Smith's Class, 70 cts.,	70
Total,	\$294 90

MINNESOTA.

BRANCH.—Mrs. E. M. Williams, of Northfield, Treas. <i>Faribault</i> , 10; <i>Hamilton</i> , 15; <i>Northfield</i> , 12.69; <i>St. Charles</i> , 8; <i>St. Paul</i> , Park Ch., 37.50, <i>Plymouth Ch.</i> , 45; <i>Stirling</i> , 4.50; <i>Villard</i> , 4.06,	
	\$136 75
JUNIOR: <i>St. Paul</i> , Plymouth Ch., Y. People's Soc.,	40 00
JUVENILE: <i>Hamilton</i> , Little Reapers, 5; <i>Minneapolis</i> , Lyndale Ch., Cheerful Workers, 12, Open Door Ch., Girls' Soc., 5.50, Second Ch., Bees, 5; <i>Ortonville</i> , S. S., 5,	32 50
Total,	\$209 25

MISSOURI.

BRANCH.—Mrs. J. H. Drew, 3101 Washington Ave., St. Louis, Treas. <i>Breckenridge</i> , 13.20,	\$13 20
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JUVENILE: <i>Breckenridge</i> , 5.80; <i>Neosho</i> , Willing Workers, 3; <i>St. Louis</i> , Pilgrim Work- ers, 5.12,	\$13 92
MINNIE BROWN MEMORIAL FUND: <i>Amity</i> , S. S., 7.50; <i>Breckenridge</i> , 6; <i>Kansas City</i> , First Ch., Mrs. J. M. Coburn, 25; <i>Kidder</i> , 13.10; <i>Lathrop</i> , Lida Neely, 1; <i>Springfield</i> , First Cong. Ch., S. S., 40, King's Messengers, 8.16, Miss Jessie Holmes, 12; <i>Silvan</i> <i>Springs</i> , Mrs. Copeland's five children, 50 cts.,	113 26
Total,	\$140 38

## NEBRASKA.

W. M. ASSOCIATION.—Mrs. Geo. W. Hall, of Omaha, Treas. <i>Crete</i> , 3; <i>Exeter</i> , 5; <i>Fairfield</i> , 17.50; <i>Fremont</i> , 16.00; <i>Lin-</i> <i>coln</i> , 8.75; <i>Norfolk</i> , 4.45; <i>Syrac-</i> <i>use</i> , 10.00; <i>Weeping Water</i> , 8.50,	\$73 20
JUNIOR: <i>Lincoln</i> ,	20 00
JUVENILE: <i>Arberville</i> , 1.50; <i>Fairfield</i> , 2.50; <i>Omaha</i> , Zion's Cadets, 5.00, Willing Workers, M. Star Miss., 12.00,	21 00
Total,	\$114 20

## OHIO.

BRANCH.—Mrs. Geo. H. Ely, of Elyria, Treas. <i>Atwater</i> , 6; <i>Bellevue</i> , 16.70; <i>Berea</i> , 15; <i>Brooklyn</i> , 27.03; <i>Chester</i> , 20; <i>Cincinnati</i> , Walnut Hills Ch., 46.50; <i>Cleveland</i> , Euclid Ave. Ch., 37; <i>Conneaut</i> , 23.50; <i>Geneva</i> , 18; <i>Hampden</i> , 5.28; <i>Kelley's Island</i> , 12.50; <i>Kel-</i> <i>loggsville</i> , 4; <i>Lyne</i> , 27.75; <i>Marblehead</i> , Gulick M. Band, 10.89; <i>Medina</i> , 9; <i>Milan</i> , Mrs. M. S. T., 10; <i>Parkman</i> , 5; <i>South Newbury</i> , 10; <i>Thomp-</i> <i>son</i> , 2; <i>Toledo</i> , 1st Ch., 110,	\$416 15
JUNIOR: <i>Marietta</i> , Y. L. M. Soc.,	20 00
JUVENILE: <i>Brooklyn</i> , Waste Not Soc., 12.86; <i>Hudson</i> , Little Helpers, 15,	27 86
Total,	\$464 01

## NORTH DAKOTA.

BRANCH.—Mrs. R. C. Cooper, of Cooperstown, Treas. <i>Grand Forks</i> , 10,	\$10 00
Total,	\$10 00

## SOUTH DAKOTA.

BRANCH.—Mrs. F. D. Wilder, of Huron, Treas. <i>Sioux Falls</i> , Aux., 30, Lamplighters (Juv.), 20,	\$50 00
Total,	\$50 00

## ROCKY MOUNTAIN

BRANCH.— <i>Denver</i> , Col., 1st Ch., 50,	\$50 00
Total,	\$50 00

## WISCONSIN.

BRANCH.—Mrs. R. Coburn, of Whitewater, Treas. <i>Antigo</i> , 6; <i>Bloomer</i> , 3.06; <i>Beloit</i> , 2d Ch., 18; <i>Berlin</i> , 10; <i>Eau</i> <i>Claire</i> , 27; <i>Lancaster</i> , 10, Friend, to const. Mrs. S. W. Eaton L. M., 25; <i>Madison</i> , 18.01, Mrs. Emma C. Bascom, to const. Miss Florence Bascom L. M., 25; <i>New Lis-</i> <i>bton</i> , 4.50; <i>Ripon</i> , Mrs. A. E. Smith, 50; <i>Wauwatosa</i> , 13; <i>Whitewater</i> , 1; <i>Windsor</i> , 10; <i>Waukesha</i> , 15,	\$178 52
JUNIOR: <i>Eau Claire</i> , Y. L., 15; <i>New Lisbon</i> , 2.65; <i>Wauwa-</i> <i>tosa</i> , Y. L., 15,	32 65
JUVENILE: <i>Sparta</i> Mission Band,	9 00
MORNING STAR MISSION: <i>Lan-</i> <i>caster</i> , S. S., 10; <i>New Lisbon</i> , 4.12,	14 12
	\$244 29
Less expenses,	14 30
Total,	\$229 99

## INDIAN TERRITORY.

<i>Vinita</i> , Indian Girls, for Morn- ing Star Mission,	\$2 50
Total,	\$2 50

## TURKEY.

<i>Marash</i> , Lighters of Darkness (Junior),	\$3 85
Total,	\$3 85

Receipts for month,	\$2,385 94
Previously acknowledged,	17,041 73
Total since Oct. 1885,	\$19,427 67

# Board of the Pacific.

## MAY MEETING.

THE workers of our Board always feel strong when they enter the stimulating sunshine that is diffused by the ladies of Plymouth church; and so it was with a sense of privilege that the members of the Executive Committee came, on Wednesday, May 5th, from the clouds and occasional raindrops without to the brightness and good cheer awaiting them, of which a delicious lunch was only one expression. After the social hour the Executive Committee held a quiet session in one of the classrooms. They prayed for spiritual power to rest upon the public meeting, and for guidance in their work. They considered ways and means for the auxiliaries in their various needs. They tried to hear with unshaken faith the statement given by the Treasurer — "Total cash on hand May 1st. \$850"—as they thought of the \$3,727 that must be gathered before September 1st, unless Miss Gunnison's outfit be committed to Eastern hands. "We shall raise it! We *must* raise it!" was quietly said; and then a vision rose, like a rainbow on the cloud, for the dear young ladies and their efforts up and down the State, while the clink of small coin could almost be heard falling from the chubby hands of the little children in the Sunday-schools which will help to spread the white wings of the Morning Star. There were seventy-five ladies gathered in the smaller lecture-room,—that cheerful room, bright with pictures, banners, and flowers,—and among them were missionaries who recently arrived, on the *Belgic*, from China and Japan. A map of China hung before us, to which country our thoughts were to be especially directed.

The President read, as the keynote and inspiration of the meeting, selections of Scripture which briefly told the story of our Lord's crucifixion, resurrection, and ascension, and of the sudden outburst of pentecostal glory, whose radiance shall yet penetrate the darkest corners of the earth.

Rev. Dr. Jeremiah Porter favored us with his presence, and we were privileged to be led by him in prayer, after which the minutes of the last meeting were read by the Recording Secretary, and the Treasurer gave her monthly report.

Mrs. Taylor, wife of Rev. Mr. Taylor of Osaka, Japan, then spoke a few words,—“simply to witness for Christ,” as she said, and to express her interest in the missionary work. The care of seven children, some of them very small, precludes the possibility

of much work being done by her outside the family. She emphasized the value of Sunday-school work in Osaka, which is now quickened by the use of uniform lessons and the helps that have grown out of the system. She showed to us some little shrines containing idols that had been worshiped, and also some china imitations of Japanese gods.

Miss Julia Gulick brought news of Miss Gunnison's health and happiness, and also told us of the affectionate testimony of the missionaries to the value of Miss Gunnison's services in Japan.

It was great pleasure to meet once more Mrs. Arthur H. Smith, of the North China Mission, whose words have before been to us such an inspiration. Her activities have been exerted during the past year in California, but, after a time, she hopes to return to her chosen work across the sea. Mrs. Smith gave us a picture of one of Miss Porter's meetings, which we are permitted to approach in a sedan chair, whose restful movement over level roads is favorable to study, as we are borne along, in sight of green fields, under the shadow of fluttering willows, to the place of meeting. Our arrival is announced by our attendant with a peculiar shout, which brings a crowd of women to the door, who welcome Miss Porter with demonstrations of joy. She is invited to take a seat upon the brick platform, which serves as a bed and sofa. The women manifest their affection by sitting very close to her. Suddenly it occurs to some of them that Miss Porter would be more comfortable sitting upon the rugs which are used for bedclothes; which favor she declines, "for reasons of her own," but is perhaps compelled, at last, to accept. After many tedious preliminaries of formal talk and ceremony, Miss Porter begins to tell the story of Jesus, clearly, lovingly, patiently, to their clouded minds. Over and over again the lesson must be taught, for Chinese women cannot sit still two minutes at a time, and while they are moving restlessly about it is hard to impress the truth. Months of patient labor are sometimes required before a single text is learned by some of the more stupid ones, while others show more facility in the work. Mrs. Smith spoke of the pain with which she witnessed outrages against the Chinese in Southern California, and felt that sufficient protest was not made by Christians against such brutal proceedings. She entreated us, as Christian women, to cast our influence against that injustice, asking, "How shall we answer the people in China when they come to us in simple trust, saying, 'Tell us it is not true?'"

The President expressed our pleasure in listening to Mrs. Smith once more, and assured her that "strong voices of protest are heard in San Francisco in regard to outrages against the



Chinese"—outrages, let us say in passing, that have been committed almost exclusively in remote settlements, and largely by the foreign element within the borders of our State. Of such lawless and wicked acts Christian people are a unit in condemnation.

We were next privileged to hear from Miss Mary H. Porter, who has just arrived from the scene of her labors in the field formerly occupied by Mrs. Smith in China. She spoke hopefully of the work, and her expressive face and glistening eyes gave emphasis to the glowing words with which she told us of some experiences in her missionary life. She spoke of an old woman, eighty-three years old who received the gospel like a little child, into a heart that seemed to be in an attitude waiting for the truth. She had been feeble for some time, but, in her eagerness to attend Miss Porter's farewell meeting, she walked five miles, and said she "was not tired at all." The Sabbath before Miss Porter left, there was a communion service in their little mud chapel—10 x 12—and fifty-five were gathered there; while in front were several little girls who were baptized, and some of them received into the church. After the simple and impressive service the church-members took the hands of those who had just been received, and welcomed them to fellowship. One little girl stood just back of them with tearful eyes, for her father had forbidden her to be baptized. The church-members took her also by the hand, saying, "We feel that you are really a member of the church." Many of the women, in giving their children to Christ, seem to have a full realization of the difficulties and trials that await them. They know that it will be almost impossible to find husbands for their girls, and they foresee the prejudice that will cause them suffering in every relation of life, and yet they persevere. The people are self-denying, also, in their gifts to the treasury of the Lord. The meetings have been held in a little adobe hut, entirely inadequate to their needs; and after talking with them about the necessity of providing a simple chapel, Miss Porter left them to think it over. The result was a determination to make the effort, and circulars were sent to the stronger churches, who responded nobly to their call. From Peking came \$50, and from Tung-cho \$30; while from other places smaller amounts were sent, according to their means. So these poor villagers were enabled, with this help, to "rise up and build." Miss Porter closed with an earnest appeal for our prayers that the spiritual temple, which God alone can build, may be reared in the hearts of this people.

The meeting closed, as usual, with the Lord's Prayer and Doxology.

Many availed themselves of the privilege of speaking with our missionary friends before departure for their homes; and we may hope that each one present felt a new and abiding sense of the greatness and the blessedness of foreign mission work.

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## TURKEY.

### A VISIT FROM HOME FRIENDS.

Mrs. Baldwin writes to us from Broosa of a cheering visit received last winter from Chicago people, and the ray of brightness reveals to us the longing that the missionaries must feel for congenial society, however happy they may be in their work.

SHE says they came "very unexpectedly with our English Consul one Monday morning, when the 'beehive' was in full operation. I saw them from the schoolroom windows, and ran hastily home to greet them, for something seemed to tell me they were from the home-land. As I was entertaining them at our house, and showing them over the school-building (and I did not lose the opportunity of telling them who had provided such a pleasant home for this family of girls), I could not help wishing some friends right from California might step in in the same way. They asked many questions, which we tried to answer as fully as possible, and the remarks they made showed that they were thoroughly interested. I am sure it would have been a satisfaction to you if I could have noted down what they said as they passed from room to room. It would have revealed to you how it struck people seeing it for the first time. I see so many things all the time that I wish could be done better, that, perhaps, I don't appreciate as I should the attainment that the girls have made in various directions. The visit was a hurried one, but they sat long enough in the schoolroom to hear some recitations and singing, and their quick eyes seemed to take in everything—the pleasant view from the windows, the comfortable American desks, the writing and examples that happened to be on the blackboards, the fingering of the girl at the organ, the readiness with which questions in English were answered, etc. They said some kind, pleasant things to the scholars, and their sympathy and friendliness to me struck a chord in my heart that vibrates still, for I think I never fully realized before what a spur a little commendation is. The girls often speak of them, and the visit seemed to do them as much good as it did me. They came as strangers—we parted as friends; and as they were going away they put into my hand two and one-half Napoleons, to help the girls have a "merry Christmas," altogether spontaneous on their part, for no reference whatever had been made to the approaching holidays. This I kept a secret till the time came, and then I gave to each one a gift, which will be kept, doubtless, for years."

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PUBLISHED MONTHLY

BY THE

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CO-OPERATING WITH THE

American Board of Commissioners for Foreign Missions.

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ARTICLE I.—This Society shall be called "THE WOMAN'S MISSIONARY SOCIETY," auxiliary to the ——— Branch of WOMAN'S BOARD OF MISSIONS.

ART. II.—The officers of this Society shall be a Directress, Secretary, and Treasurer, chosen annually.

ART. III.—The object of this Society shall be the collection of money for foreign missionary purposes, and the cultivation of a missionary spirit among its members.

ART. IV.—All money raised by this Society shall be sent to the Treasurer of the ——— Branch of WOMAN'S BOARD OF MISSIONS, for the purposes of their organization.

ART. V.—Any person may become a member of this Society by the payment of ——— annually.

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## FORMS OF BEQUEST.

In making devises and legacies, the entire corporate name of the particular Board which the testator has in mind, should be used as follows:—

For the WOMAN'S BOARD OF MISSIONS, incorporated in Massachusetts, in 1869:

I give and bequeath to the WOMAN'S BOARD OF MISSIONS, the sum of ———, to be applied to the Mission purposes set forth in its Act of Incorporation, passed by the Legislature of Massachusetts, in the year 1869.

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